Hungary in order to encourage young people to enter the Universities are only in the rarest cases available for Jews. Since the spring of 1933 a rigorous policy of limiting the number of Jewish students has been introduced in Germany.

The fourth complaint, *i.e.* excessive taxation and an economic policy disadvantageous to Jews, has regard mainly to Poland, Soviet Russia, and Roumania. In Poland the urban population is much more highly taxed than the rural, whereby the Jews, who live chiefly in towns, are particularly affected. The State assistance given to co-operative societies, and the introduction of State monopolies, are very harmful to the Jews because they limit the extent of free commerce, two-thirds of which were formerly carried on by them. In Roumania they are aflected by the introduction of examinations for artisans and the restriction of the right to exercise handicrafts. In Soviet Russia, where, before the Revolution more than 50 per cent of the Jews lived by commerce, its nationalization has taken from them their means of livelihood. But after many years of abject misery a number of them, and more especially of their children, have gradually succeeded in adapting themselves to the new economic order.

The fifth complaint, regarding insufficient assistance for Jewish organizations, is particularly serious in countries where the Jews enjoy national minority rights

and support their own schools. While they pay the same taxes as the non-Jews, or even higher taxes, in some of these countries the assistance given to them by the State is far lower than to the non-Jews.

Added to these complaints, which may be classed together as political, economic, or financial, there are also complaints of a religious nature regarding, for instance, laws forbidding the ritual slaughtering of cattle, compelling public employees to work on the Sabbath day, and enforcing the observance of Sunday as a day of rest. The legal prohibition of Sunday work, and of opening shops on Sundays